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In baking powder Royal is the standard, the powder of highest reputation; found by the United States Government tests of greatest strength and purity.

It renders the food more healthful and palatable and is most economical in practical use.

Housekeepers are sometimes importuned to buy alum powders because they are "cheap." Yet some of the cheapest made powders are sold to consumers at the highest price.

Housekeepers should stop and think. Is it not better to buy the Royal and take no chances—the powder whose goodness and honesty are never questioned?

Is it economy to spoil your digestion by an alum-phosphate or other adulterated powder to save a few pennies?

ROYAL BAKING POWDER CO., NEW YORK

THE CHURCHES.

First Presbyterian.
Rev. George L. Curtis, pastor. Sunday services: Morning worship 10.30 Sabbath-school, 12.10. Christian Endeavor, 7.00. Evening worship, 7.45 o'clock. Prayer-meeting each Wednesday night.

Westminster Church.
Rev. George A. Paul, pastor. Divine worship at 10.30 A. M. and 7.45 P. M. Sunday-school at 11 A. M. Young People's Prayer Meeting at 6.45 P. M. A cordial welcome to all.

Park Methodist Episcopal.
Rev. Dr. C. S. Woodruff, pastor. Men's meeting Mizpah Brotherhood 8.45 A. M. Church services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Vesper services Epworth League at 7 P. M. Tuesday evening's classes meet at 8 P. M. Wednesday evening prayer service at 8 P. M. Friday afternoon at 3 o'clock Junior Epworth League.

German Presbyterian.
Sunday services: Preaching by the pastor, Rev. Emil J. Bittlinghausen, at 10.30 A. M. and 7.30 P. M. Sunday-school at 12.15 P. M. Prayer-meeting, Tuesday at 8 P. M. Young People's Society, Friday at 8 P. M. Young Men's Christian Association meets on Thursday evenings at 8 P. M.

First Baptist Church.
Rev. Fred W. Hula, pastor. Sabbath preaching services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Young Men's Prayer and Soul Winner's Circle, Sabbath at 6.45 P. M. Christian Endeavor meeting Tuesday at 8 P. M. General Prayer and Conference meeting Wednesday at 8 P. M. Junior Endeavor Friday at 3.30 P. M. Everybody welcome. All seats free.

Glen Ridge Congregational.
Corner of Ridgewood Avenue and Clark Street. Rev. Elliott Wilber, D.D., pastor. Sunday morning worship at 10.45; Sunday-school, 12 M. Young People's Society of Christian Endeavor, 7 P. M. Evening worship at 7.45. Church prayer-meeting Wednesday at 8 o'clock.

Watkinson M. E. Church.
Rev. S. T. Brown, pastor. P. M. Pastor. Devotional Meeting, 9.30 A. M.; Preaching, 10.30 A. M., subject, "Good Cheer." Sunday-school at 2.30 P. M. Epworth League, at 6.30 P. M. Preaching at 7.30 P. M., subject, "Does Death End All?"

Church of the Sacred Heart.
The Rev. J. M. Nardella, pastor. First Mass, 8.30 A. M. Mass and sermon, 10.30 A. M. High Mass and sermon, 10.30 A. M. Sunday-school, 2 P. M. Vesper service, 3.30 P. M.

Christ Episcopal.
Corner Bloomfield and Park Avenues. The Rev. Edwin A. White, rector.

SUNDAY SERVICES:
Celebration of Holy Communion, 8 A. M. Morning prayer and sermon, 11 A. M. Sunday-school at 3.50 A. M. Choral Even Song, 4.30 P. M.

East Orange Baptist Church.
Prospect Street. Services at 11 o'clock A. M. and 7.45 P. M. Sunday School at 2.30 P. M. Prayer-meeting at 7.45 P. M. Friday evening.

Montgomery Chapel.
Wilson S. Phraner, Superintendent. Preaching every Sunday evening at 8 o'clock. Service of Song at 7.45 P. M. Sunday-school at 8 P. M. Young People's meeting at 7.15 P. M.

During the week the gymnasium and reading-room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday evenings from 7.30 to 10 P. M., and on Saturday afternoon from 2.30 to 5.30 P. M.; for ladies and girls on Thursday evening from 7.30 to 10 P. M. Montgomery Chapel Cadets will drill on Friday evening.

Bloomfield Mission.
Glenwood Avenue, near Centre. Sunday-school at 3.30 P. M. Gospel service on Sabbath evening at 8 o'clock.

Unity Church (Unitarian).
Unity Church (Unitarian) Church Street, Montclair. Sunday, February 18, Rev. John Wallace Cooper, Ph. D., of Pittsburgh, Pa., will preach, Subject, "The Christian Idea of Man." Services begin at 10.45. The seats are free and all are welcome.

St. John's Lutheran Church.
Corner Liberty Street and Austin Place. Rev. H. A. Steinfinger, pastor. Services 10.45 A. M. and 7.45 P. M. Sunday-school at 2 P. M. Ladies' Aid Society first Sabbath of every month at 3 P. M. Junior Society last Thursday of every month at 7.45 P. M.

Sunday Services.
Until further notice the services at Ascension Chapel (Episcopal), corner Montgomery and Berkeley avenues, will be as follows:
8 A. M. Holy Communion, except first Sunday in month; 10.30 A. M. morning prayer and sermon, first Sunday in month; Holy Communion 3 P. M.; Sunday-school; 7.30 P. M. service of song; 8 P. M., evening prayer and sermon.

Silver Lake Union Chapel.
Franklin street, corner Belmont Avenue. Sabbath services: Sunday-school, 12 P. M.; Preaching, 8 P. M. Week-day prayer meeting, Thursday evening 8 P. M. Everybody welcome.

BRANDYBARK REFORMED.
Rev. W. F. Bogardus, Pastor. Sunday services: Sabbath school at 9.40 A. M.; preaching services at 10.45 A. M.; Christian Endeavor at 7.15 P. M.; preaching services at 8.00 P. M. Prayer meeting on Wednesday evening at 8.00 o'clock.

BROADWAY BAPTIST.
Rev. J. H. Brittain, pastor. Sabbath preaching services at 3.15 P. M.; Sunday-school at 2.00 P. M.; prayer-meeting, Wednesday at 8 P. M.

Civil Service Examination.
Congressman R. Wayne Parker desires to announce, on behalf of the United States Civil Service Commission, that an examination will be held on February 26, 27 and 28, 1906, for the purpose of securing eligibles from which to make certification to fill vacancies (in March) in the position of cadet in the revenue cutter service, and similar positions as they may occur in that service.

The examination will cover the following range of subjects: Spelling, arithmetic, algebra, general geography, geometry, the world's history and the Constitution of the United States, physics, trigonometry, grammar, rhetoric and composition, English literature, and one modern language (optional with applicant), French, German or Spanish. Candidates when appointed must not be less than eighteen nor more than twenty-five years of age, of vigorous constitution, physically sound and well formed, not less than five feet three inches in height, of good moral character, and unmarried.

The examination is open to all citizens of the United States who comply with the requirements, including persons who took the examination held on May 17, 18 and 19, 1903, whether they passed or failed.

For full information relative to salary, promotion, requirements, course of study, duties of revenue cutter officers, retirement, sample questions, etc., application should be made to George L. Smith, Collector of Customs, post-office building, Newark, N. J., who has been furnished with copies of pamphlets thoroughly covering the subject, and which he will be pleased to distribute to those interested.

Essex Hook and Ladder Company No. 1 on Tuesday night adopted resolutions regarding the death of Thomas E. Hayes, who was foreman and president of the company at various times. Howard Holmes was elected an active member.

The Other Side of Things—Nonsense.
Nonsense, absurdity, muddle, twaddle, moonshine, stuff, mummery, scabbie, jargon, jibberish, rigmorish, rubbish, fiddle-faddle, kickehaw, trumpery, flippery, chaff, froth! What a string of words having almost exactly the same meaning! Yet they might be very much increased, for the English language is rich in words expressive of the contempt held by word makers and word users, for those actions and utterances that seem to them of small value.

But what is nonsense? The Democrat believes in certain economic principles that the Republican calls nonsense, and vice versa. Yet each one is in dead earnest in his belief that his own view is good sense of the most valuable sort. Girls believe in a lot of things that boys call "boosh," and vice versa. Many husbands are very sure that a few things believed in and strenuously practiced by their wives are ridiculously absurd, and vice versa. Many business men believe that artists, poets and musicians live in a world of vagaries, and moonshine, and the artists, poets and musicians are very sure that most business men are entirely ignorant of "the real thing." Many so-called statesmen believe that the general public are lamentably ignorant of what is for their best interests, and the general public are very sure that many "statesmen" have muddled brains, talk twaddle, and produce chaff instead of wheat.

So we might go on comparing and contrasting through a long list of opposed and opposing views of the more serious features of life. What does it all mean? Why did the Creator so form His creatures that they seriously take such diverse views of important things? Perhaps that is best answered by those who believe that the Creator intended progress or development among His creatures, and who at the same time can find no spur to progress in a condition of absolute agreement among men. More contentment means death. Active opposition alone carries the seed of progress.

However, nonsense has a lighter side, and that lighter side it is, that often annoys serious men and women who have passed their puppy-dog days and their kittenish years, and also annoys a few very "serious" young people who find no value in "frivolity."

Well, it is a sad thing to lose sight of the fact that the Creator included beautiful blossoms and entrancing bird songs in His physical creation, as well as wheat and meat. Many a man and woman would be burdened with dolorous days of suffering and even despair, were it not for the jests, and funny stories, and comical actions of "nonsense." It surely has a large, happy, and useful place in the "economy of life." If we who are strong and well and full of hope, and whose lives are so filled with the serious duties of bread-winning, and home-making, and courage-building, that we have little need of "nonsense," are sometimes annoyed by its intrusions; let us hark wide until we hear the notes of relief that this same "nonsense" brings into less fortunate lives than ours.

Fears for Personal Liberty.
The old of interference with personal liberty that was sounded through this State in 1888, when a local option bill was passed by the Legislature, has again been raised in connection with the present movement in favor of local option legislation.

Energetic opposition to the pending bill was developed at a session of the German-American Central Society in Newark Tuesday night, when a resolution was passed unanimously condemning it, and requesting the county's representatives in the Legislature to work and vote against it. The resolution was presented by Noah Guter after the subject had been thoroughly ventilated, and it was also agreed that a meeting of protest be held Sunday afternoon in the Turn Hall, in upper William street, Newark, where Tuesday night's gathering took place.

Copies of the resolutions are to be presented to Senator Outby and the Assemblymen in Trenton on Monday next by a committee made up of Alphonse Helms, George Grunne, Noah Guter, Gustav Wolber and Charles Eysel, and an attempt will be made to secure a hearing before the committee in charge of the bill. As it was reported that Assemblyman Philip Walsh, Jr., who is a member of the committee, was in favor of the adoption of the bill, particular efforts will be made to convince him that he is on the wrong track.

In the resolutions it is set forth that the society represents 10,000 citizens, and that the bill is a direct assault upon personal liberty. All liberty-loving citizens are requested to join the resolutions to join in the movement to suppress the bill.

Resolutions of Condolence.
At a special meeting of the members of the Second Ward Republican Club, held February 13, 1906, the following resolutions were unanimously adopted: Whereas, It has pleased our Heavenly Father to summon from this earth to His eternal home the soul of our beloved and highly esteemed colleague and friend Thomas E. Hayes; be it Resolved, That the members of this club give expression to their feelings of sorrow in the great loss of the faithful service and useful devotion of a loving friend and colleague; and further be it Resolved, That these resolutions be spread on the minutes of the club, printed in the Bloomfield Citizen and a copy sent to the bereaved family of our lamented member.

WALTER L. TAYLOR, President.
JOHN HARRIS, Secretary.

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LIKE FINDING MONEY.

W. W. Keyler Offers Popular Medicine at Half-Price.

W. W. Keyler, the popular druggist, is making an offer that is just like finding money, for he is selling a regular 50 cent bottle of Dr. Howard's celebrated specific for the cure of constipation and dyspepsia at half-price. In addition to this large discount he agrees to return the money to any purchaser whom the specific does not cure. It is quite unusual to be able to buy fifty-cent pieces for a quarter, but that is what this offer really means, for it is only recently, through the solicitation of Druggist W. W. Keyler that this medicine could be bought for less than fifty cents, he urged the proprietors to allow him to sell it at this reduced price for a little while, agreeing to sell a certain amount. The result has justified his good judgment, for the sale has been something remarkable.

Any one who suffers with headache, dyspepsia, dizziness, sour stomach, specks before the eyes, or any liver trouble, should take advantage of this opportunity, for Dr. Howard's specific will cure all these troubles. But if by chance it should not, W. W. Keyler will return your money. The specific is very pleasant to take, coming in the form of small granules, and there are sixty doses in every package. It is especially convenient when traveling, and no one should start on a journey without a bottle of this reliable medicine.—Advt.

Faith Outside the Church.

TO THE EDITOR OF THE CITIZEN:
SIR: The conversion of Professor Edward Everett Hale to what is termed "Evangelical Christianity" has aroused considerable interest. When a Unitarian of the Unitarians adopts the views Evangelical Christianity considers that a striking proof of the truth of its teachings. Yet in the last analysis Professor Hale has only given his faith a different form of statement, made its terms more concrete.

What is there in this to justify so much comment? Professor Hale had, before the change of form, a faith quite as well empowered to make of his life that which it ought to be—a witness to the beauty and power of goodness. Religion must enter into all the relationships of life, enriching and ennobling them in such a way as to make its influence distinct from that of morality, pure and simple. Anything short of this is not religion; but on the other hand any form of religious faith has this power if only it is sincere. Back of all theological dogma, back of all church tradition, is the eternal basis of true religion—faith in a "Power, not ourselves, that makes for righteousness." A Power that in the first place awakens us to the consciousness of itself, and at all times uses our little lives in the manifestation of its own greatness.

Such a faith needs very little of the mass of doctrines with which the church weighs itself. It works in spite of, rather than because of them. And with such faith in his heart it matters not at all what formula a man uses in expressing it, nor what kind of a Christian he calls himself.

The comment aroused by such an action as Professor Hale's goes to prove that with all our boast of broad and large-hearted Christianity, that spirit is not yet as perfectly developed as it ought to be, and as it will be some day. There is no uniform type of Christian experience. The varieties seem to be endless. We have got to have a church some day big enough to realize this. There ought to be room enough in the Church of Christ for every man who wants to follow Him, whether or not he had made up his mind as to the definition he proposes to adopt concerning Christ and whether it be a long one or a short one.

For such a day, for such a church, every man can work who believes in the Fatherhood of God, the brotherhood of man, and who lives his belief. M. L. L.

New Printing Company.

Articles of Incorporation of the Teal Printing Company of 189 Ashland avenue, this town, have been filed in the county clerk's office. The authorized capital is \$10,000, with \$2,500 paid in. The incorporators are Edwin H. Whitehead of Ridgewood, Arthur Teal of this town, and Henry C. Whitehead of Passaic. The company carries on business in New York city.



Within the coal range there abides an Ogre dark and dire. Whose great delight it is to smoke when Ever there's a fire.

CALM AFTER STORM.

A woman who has spent several years cooking with an erratic coal range, feels, when she gets a Gas Range, like the sailor who makes port after a hard blow. She is now free to make calls for there is no fire to feed; she does not have to worry about kindling at night or dress in old or unbecoming wrappers when in the kitchen, for with a Gas Range there is no smoke and soot to soil her prettier gowns. Order your ranges now. Price \$9.50 to \$15.00. \$2.00 down; \$2.00 a month. Connections Free.

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60c to \$6.00 per pair.

Key Hockey Skates, 1.50 per pair FULL NICKEL PLATE.

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JANUARY 25, 1906.
ESTATE OF JOSEPH W. RAY, DECEASED.

Pursuant to the order of GEORGE E. RUSSELL, Surrogate of the County of Essex, this day made, on the application of the undersigned administrator of said deceased, notice is hereby given to the creditors of said deceased to exhibit to the subscriber under oath or affirmation their claims and demands against the estate of said deceased, within nine months from this date, or they will be forever barred from presenting or recovering the same against the subscriber.

MATILDA WRAY.

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